

## Moulana Javed Abedi Majalis One 2007

Al-Waqi'a (The Event)

56:77( إِنَّهُ لَقُرْآنٌ كَرِيمٌ )

56:78( فِي كِتَابٍ مَّكْنُونٍ )

56:79( لَا يَمَسُّهُ إِلَّا الْمُطَهَّرُونَ )

This is the first time I have had the honor of coming to this imambargah. The ayat I have recited today is from the sura waqia. Our sixth Imam has said of this sura that the person who is in difficulty particularly financial problems should recite after the maghrib prayer continuously for 40 days. The Imam took responsibility that that person's rizq will increase. The Imam who has the authority has taken the responsibility for this.

If there is any momin in difficulty then he should recite it.

The ayat I have recited states that this is the Quran that is on a protected tablet and none but the purified can come close to it and touch it.

The Quran says that without doubt it is kareem. It is on the protected tablet. The Quran is on a hidden tablet. The Quran is in the hidden or protected tablet. The Quran is separate and the protected tablet is separate. People do not realize the meaning of the Quran and why it is called the Quran. Quran comes from Qirat meaning recite, Quran means that which has been read. Not the one that will be read but the one that has been read already. The other books are written first then read. The Quran was read first then it was written.

Who was it that read the Quran that the Quran is called the book that has been read? Allah has 99 names but none of these names are Qari or the one who read. The prophet of Islam didn't know how to read or write (so they say). So who read the Quran. Allah is not Qari so He didn't read. The other prophets did not know of the Quran so they didn't read.

55:1( الرَّحْمَنُ )

55:2( عَلَّمَ الْقُرْآنَ )

55:3( خَلَقَ الْإِنْسَانَ )

55:4( عَلَّمَهُ الْبَيَانَ )

[Pickthal 55:1] The Beneficent

[Pickthal 55:2] Hath made known the Qur'an.

[Pickthal 55:3] He hath created man.

[Pickthal 55:4] He hath taught him utterance.

He has given someone the knowledge of the Quran first then he created him and taught

him how to speak. He gave the entire knowledge of the Quran. Who is this person oh Allah. Who is this person who knew the entire Quran. List all the prophets and none has done the recitation of the Quran in its entirety besides the son of Abu Talib. Moulana feels that of all the people Imam Ali was given the knowledge of the entire Quran by Allah and this is proved by the following incident. On being handed to the prophet he recited the entire Quran and proved till the day of judgment the interpretation of the sura Rehman and showed who this person is. Oh Ali you showed us the Quran and its interpretation.

The prophet raised the real or manifest Quran above his head as an alam on the day of Ghadeer. Oh Quran you show are you kareem alone. Read the entire Quran. Later on in Sura Waqiya it says

56:77 Behold, it is a truly noble discourse,

56:77( إِنَّهُ لَقُرْآنٌ كَرِيمٌ )

In sura Hashr Allah says Oh Mohammed I gave you the Sura Hamd and the Azeem Quran. When the Quran is one how is it Azeem, Kareem in different places. Please explain this to us.

When the Quran is in the protected tablet it is majeed.

56:77( إِنَّهُ لَقُرْآنٌ كَرِيمٌ )

When it is in the hidden book it is kareem.

When the Quran is on the heart of the prophet it is azeem.

As the Quran changes the places in which it is its attributes change.

In sura maida Allah says

يَا أَهْلَ الْكِتَابِ قَدْ جَاءَكُمْ رَسُولُنَا يُبَيِّنُ لَكُمْ كَثِيرًا مِمَّا كُنْتُمْ تُخْفُونَ  
مِنَ الْكِتَابِ وَيَعْفُو عَنْ كَثِيرٍ قَدْ جَاءَكُمْ مِنَ اللَّهِ نُورٌ وَكِتَابٌ مُبِينٌ



[Pickthal 5:15] O People of the Scripture! Now hath Our messenger come unto you, expounding unto you much of that which ye used to hide in the Scripture, and forgiving much. now hath come unto you light from Allah and plain Scripture,

We have sent you the light to you oh Mohammed and the holy Book. When the light is with the Quran then it should have certain names. As the names of the Quran change then the name of the light change and when the light comes in the family of Abdullah it is called Mohammed, in the family of Abu Talib Ali and in the family of Fatima it is called Hussain---

When the Quran claims then it becomes light. It says as follows:

لَوْ أَنزَلْنَاهَا عَلَىٰ جَبَلٍ لَّرَأَيْتَهُ خَاشِعًا مُّتَصَدِّعًا مِّنْ خَشْيَةِ اللَّهِ وَتِلْكَ الْأُمُثَالُ نَضْرِبُهَا لِلنَّاسِ لَعَلَّهُمْ يَتَفَكَّرُونَ (59:21)

[Pickthal 59:21] If We had caused this Qur'an to descend upon a mountain, thou (O Muhammad) verily hadst seen it humbled, rent asunder by the fear of Allah. Such similitudes coin We for mankind that haply they may reflect.

If the Quran was descended on some mountains then some would bow and some would split asunder. Do you know where the mountains were split. When Fatima Bint E Asad came close to the Kaaba and said to Allah that please make my difficulty easy. As she thought this then the wall of the Kaaba split asunder. The kaaba was made of rocks from the mountain. Once she went in 360 rocks or idols fell down.

Another ayat says that this is the Quran using which you can move mountains from their place. The earth can be split, you can speak to the dead using the Quran.

وَلَوْ أَنَّ قُرْآنًا سُيِّرَتْ بِهِ الْجِبَالُ أَوْ قُطِّعَتْ بِهِ الْأَرْضُ أَوْ كَلَّمَ بِهِ الْمَوْتَىٰ بَل لَّهِ الْأَمْرُ

[Pickthal 13:31] Had it been possible for a Lecture to cause the mountains to move, or the earth to be torn asunder, or the dead to speak, (this Qur'an would have done so).

This is an ayat of the Quran. 14 centuries have passed give me examples of these things. If ayats gave all power to move mountains then the Qari in Afghanistan would move the mountains using the ayat of the Quran and destroy their enemies. However the Quran claims that this is true then show me the proof. Sometimes I fear that if some know of these ayats of the Quran then they would say that the Quran has ayats that claim much but there is no example.

(إِنَّ مَثَلَ عِيسَىٰ عِنْدَ اللَّهِ كَمَثَلِ آدَمَ خَلَقَهُ مِنْ تُرَابٍ ثُمَّ قَالَ لَهُ كُنْ فَيَكُونُ) (3:59)

[Pickthal 3:59] Lo! the likeness of Jesus with Allah is as the likeness of Adam. He created him of dust, then He said unto him: Be! and he is.

When the Quran said that Jesus is not the son of god but his example is as that of Adam who was born of neither mother or father. They say that we do not understand this. Then the ayat of mubahila was revealed.

فَمَنْ حَاجَّكَ فِيهِ مِنْ بَعْدِ مَا جَاءَكَ مِنَ الْعِلْمِ فَقُلْ تَعَالَوْا نَدْعُ أَبْنَاءَنَا وَأَبْنَاءَكُمْ وَنِسَاءَنَا وَنِسَاءَكُمْ وَأَنْفُسَنَا وَأَنْفُسَكُمْ ثُمَّ نَبْتَهِلْ فَنَجْعَلْ لَعْنَةَ اللَّهِ عَلَى الْكَاذِبِينَ (3:61)

[Pickthal 3:61] And whoso disputeth with thee concerning him, after the knowledge which hath come unto thee, say (unto him): Come! We will summon our sons and your sons, and our women and your women, and ourselves and yourselves, then we will pray humbly (to our Lord) and (solemnly) invoke the curse of Allah upon those who lie.

**[Pooya/Ali Commentary 3:61]**

*This verse refers to the well-known event of mubahilah mentioned in every book of history, traditions and tafsir written by Muslim scholars.*

*The Holy Prophet was sending invitations to all to accept the true religion of Allah. Tribe after tribe, region after region, were coming into the fold of Islam. One such invitation was sent to the Christians of Najran, a town in Yemen, in the 9th year of Hijra. A deputation of 60 scholars came to discuss the matter with the Holy Prophet. Abdul Masih, the chief monk, asked him as to who was the father of Isa, thinking that the Holy Prophet would accept (God as the father of Isa. Verse 59 of this surah was revealed and presented to the Christians as a reply but they did not listen to reason. Then this verse was revealed to call them to a spiritual contest by invoking the curse of Allah on the liars mubahilah. The Christians agreed to this contest.*

*Early next morning, the 24th of the month of Dhilhijjah, the Holy Prophet sent Salman to the selected site, outside the city area, to set up a shelter for those whom he would take with him, as his sons, women and selves.*

*A large number of companions assembled in the masjid, making themselves available for the selection. On the opposite side of the field, selected for the contest, the Christians, with their selected men, women and children appeared on the scene.*

*At the appointed hour, a huge crowd, standing in wait, saw the Holy Prophet coming in, Imam Husayn in his arms, Imam Hasan holding his index finger, walking beside him, Bibi Fatimah Zahra, close to his heels and Imam Ali just behind her-as his sons, women, and selves. It should be noted that although there was provision for "women" and "selves" the Holy Prophet selected one "woman" and one "self"-Fatimah and Ali, because there was no woman and no man among his followers at that time who could be brought into the contest of invoking the curse of Allah on the liars. They alone were the truthful ones. (see commentary of al Tawbah: 119).*

*The Holy Prophet raised his hands to the heaven and said:*

*"O my Lord! These are the people of my house".*

*The chief monk looked up and down at the faces of the Pure Five (Panjatan Pak), from whom emanated a radiant and brilliant glow; and this sight filled him with awe and anguish. He cried out aloud:*

*"By Jesus! I see the faces that if they turn upward to the heavens and pray, the mountains shall move. Believers in Jesus of Nazareth, I tell you the truth. Should you fail to come to some agreement with Muhammad, he, along with the godly souls with him, shall wipe out your existence for ever, should they invoke the curse of God on you."*

*The Christians saw the wisdom of their chief and readily agreed to arrive at a settlement. As there is no compulsion in religion (Baqarah 256), the Holy Prophet gave them complete freedom to practise their faith. He also agreed to protect their lives and possessions; and for this service the Christians consented to pay a nominal fee (Jizya). It was an extraordinary manifestation of the glory of Islam; therefore, the followers of Muhammad and Ali Muhammad celebrate this unique blessings of Allah (bestowed on the Ahl ul Bayt) as a "thanksgiving" occasion of great joy and comfort.*

*Many Muslim scholars, commentators and traditionists whom the ummah acclaim with one voice, have given the details of this event with following conclusions:*

*(1) The seriousness of the occasion demanded absolute purity, physical as well as spiritual, to take part in the fateful event.*

*(2) Only the best of Allah's creations (the Ahl ul Bayt) were selected by the Holy Prophet under Allah's guidance.*

*(3) It, beyond all doubts, established the purity, the truthfulness and the sublime holiness of the Ahl ul Bayt.*

*(4) It also unquestionably confirmed as to who were the members of the family of the Holy Prophet.*

*(References:- Mahmud bin Umar Zamakhshari in al Khashshaf; Fakhr al Din al Razi in Tafsir Kabir; Jalal al Din al Suyuti in Tafsir Durr al Manthur; Tafsir Baydawi; Tafsir Nafsi; Tafsir Ibna Kathir; Sahih al Muslim and Sahih al Tirmidhi.)*

*A very large number of Muslims (and also nonmuslims) witnessed the contest and came to know that Ali, Fatimah, Hasan and Husayn were the "Ahlul Bayt" addressed in verse 33 of al Ahzab, known as ayah al tat-hir or the verse of purification.*

***In this verse, the divine command allows the Holy prophet to take with him "sons", "women" and "selves"; therefore, had there been "women" and "selves" worthy to be selected for this symbolic contest, among his companions, he would certainly have selected them, but as it was seen by one and all, only Fatimah and Ali (and their two sons) were chosen, because none of the anxiously waiting companions (among whom were the three caliphs and the wives of the Holy Prophet) was truthful or so thoroughly purified as to deserve selection for an event which was divinely decreed in order to also make known the true successors of the Holy Prophet.***

***The word anfus is the plural of nafs which means soul or self. When used in relation to an individual, it implies another being of the same identity with complete unity in equality; therefore, one is the true reflection of the other in thought, action and status, to the extent that at any occasion or for any purpose, any one of them can represent the other. Even if the word nafs is interpreted as "the people", it is clear that Ali alone is "the people" of the Holy Prophet.***

Then we will invoke the curse of Allah. You bring your sons, we ours, you bring your souls and we ours, you bring your women and we ours you bring your children and we ours.

The prophet took none from his house but left none from Ali's house. The ayat said bring from your house. He brought Imam Hasan, Hussain, Imam Ali and Bibi Fatima. The ayat says bring all the sons, all the women, all the men and all the souls. He brought these people. When the christians saw who came with the prophet ---. All said that give us the alam in khaibar but as the ayat said that let us invoke the curse of Allah on the liars then none dared to step forward to accompany the prophet in mubahila. When the christians saw that the 'close companions' of the prophet didn't come with him but these pure people. The christians said that we see such people that if they gesture the mountain would move. The christians were actually interpreting the Quran.

In all the lectures you have heard in this center in all your life you would not have heard a curse invoked on the christians. The curse goes only on the person who actually deserves it.

In manners we are on the path of Mohammed but we do not pity the enemies of Ali. We always send the person who deserves a curse that which he deserves. I will recite more poetry pertaining to my topic as I consider reading these majalis ibadat and we don't look around when we do ibadat amongst the shia.

We have garlands of curses for every yazid. Yazid himself has died but his relatives are still around.

In mubahila the christians acknowledged that if they gestured then the mountains would move. Curses are invoked on the person who comes to challenge the truth and then do not step back.

وَإِذْ قَالَ رَبُّكَ لِلْمَلَائِكَةِ إِنِّي جَاعِلٌ فِي الْأَرْضِ خَلِيفَةً قَالُوا أَتَجْعَلُ فِيهَا مَنْ يُفْسِدُ فِيهَا وَيَسْفِكُ الدِّمَاءَ وَنَحْنُ نُسَبِّحُ بِحَمْدِكَ وَنُقَدِّسُ لَكَ قَالَ إِنِّي أَعْلَمُ مَا لَا تَعْلَمُونَ (2:30)

[Pickthal 2:30] And when thy Lord said unto the angels: Lo! I am about to place a viceroy in the earth, they said: Wilt thou place therein one who will do harm therein and will shed blood, while we, we hymn Thy praise and sanctify Thee? He said: Surely I know that which ye know not.

The angels had objected to the clay model of Adam when it was created but none curse them as they stepped back however the shaitan didn't and kept opposing Adam and his progeny and we curse him. We also do not curse those that come forward against the masoomeen but step back but do not stop the curse from the person who opposed the masoomeen.

The Quran can split the earth. If this was easy Qaris (reciters of the Quran) could remodel the earth as you pleased. We do not see this happen. When Khyber could not be conquered for a while by the muslims then the prophet said that he will give the alam tomorrow to the person who loves Allah, the prophet and who does not flee and will have victory. Those who desired the alam kept up all night in khyber. A poet asks the people who kept up all night in khyber in the desire of the alam that indeed accept that his is not bidat.

At dawn the prophet called the Imam saying Naade Ali. Imam Ali then planted the alam on the rock then he raised the door of khyber with two fingers, then when Marhab came forward. Marhab was 70 years old and Imam Ali was younger. When Imam Ali took out the zulfiqar then Marhab called him a kid. Imam Ali said try and save yourself if you can. Marhab also pulled out the sword and attacked Imam Ali. Imam Ali defended himself and then when he struck Marhab then the helmet is cut in half then Marhab then the horse was starting to be cut in half at this time Allah said to Gibraeel that go and put your wings so that the sword does not strike the earth as if it does so then the earth would split. Personally I do not believe this that the angels wing stopped the Zulfiqar. However his sword only cut the batil or incorrect things and stopped when it came to the true things thus it didn't cut the wing of gibrael.

Using the Quran you can speak with the dead. This implies that the dead can come to life. This is easy recite the Quran and save lives. Once the doctors give up recite the Yasin and then make the difficulty easy. Even the Qari (reciter of the Quran) accepts that the sura Yasin makes things easy. You accept the Quran as making things easy and do not believe that the protector of the Quran does not? What kind of muslims are these?

Quran came to make the dead come to life. Is there an example of this? In the battle of siffin as Imam Ali was returning after victory he was passing a graveyard. Khamber his slave was with him and Imam Ali moved the dirt around a grave and the person got up and gave Imam Ali a salaam. Imam Ali then told the man to go and tell his tribesmen who brought him back to life. Then he brought back Ibn Abdullah to life and told him to go and tell his family that the slave of Allah Ali brought him back to life. Khamber asked him why did you do this? You kicked the grave and one came to life in the other place you had to do prayer to bring him back to life? Imam Ali said that this is so that none who believe in me can be misguided. If I brought both back to life by kicking the earth then people may call me god however as I did prayer to Allah and showed what I could do I proved that I am a slave of Allah. By doing these two things Imam Ali showed that

he is neither like us nor like Him. The one who takes you to Him and connects Him to you is Ali. Without Ali all things are incomplete. Some say we follow 4 others 5 without Ali neither 4 nor 5 (caliphs) are complete.

A mother brought her son in a shroud to Imam Ali please say the prayer for the dead person. The one who comes against Imam Ali is a snake indeed. She says my son died oh Ali. Imam Ali says what do you expect of me? She says please do the prayer for my dead son. He asks thrice and she gives him permission thrice to do the prayer. The Imam asked does your motherhood give me permission to do this. She said yes oh Ali. Imam Ali is raising his hand and as he does this her son who was actually alive in the shroud was dying slowly.

In Ghadeer the prophet said do you accept me as superior to your souls and the master of your soul then accept Ali as such.

يَا أَيُّهَا الرَّسُولُ بَلِّغْ مَا أُنْزِلَ إِلَيْكَ مِنْ رَبِّكَ وَإِنْ لَمْ تَفْعَلْ فَمَا بَلَغْتَ رِسَالَتَهُ وَاللَّهُ يَعْصِمُكَ مِنَ النَّاسِ إِنَّ اللَّهَ لَا يَهْدِي الْقَوْمَ الْكَافِرِينَ (5:67)

[Pickthal 5:67] O Messenger! Make known that which hath been revealed unto thee from thy Lord, for if thou do it not, thou wilt not have conveyed His message. Allah will protect thee from mankind. Lo! Allah guideth not the disbelieving folk.

The Holy Prophet mounted a tall pulpit and delivered a long sermon, recounting his services towards the fulfilment of his mission as the messenger of Allah. He asked the audience whether he had conveyed to them the commands of Allah, enumerating them one after another.

The huge gathering, in one voice, said "yes". "Do I wield authority over your souls more than you do?" He asked.

"Certainly it is so, O Messenger of Allah" . They replied.

Then he asked Ali to come up. He held him in both his hands, raised him high, so much that the whole assembly of men and women saw him clearly.

He again addressed them:

"O men and women! Allah is my Mawla (Lord-Master). I am the mawla of the faithfuls. I have a clear authority over their souls, And of whomsoever I am the mawla (this) Ali is his mawla. O Allah! Love him who loves Ali, hate him who hates Ali."

At the end of this declaration the following verse was revealed:



الْيَوْمَ أَكْمَلْتُ لَكُمْ دِينَكُمْ وَأَتِمَمْتُ عَلَيْكُمْ نِعْمَتِي وَرَضِيتُ لَكُمُ الْإِسْلَامَ دِينًا فَمَنِ اضْطُرَّ فِي مَخْمَصَةٍ غَيْرَ مُتَجَانِفٍ لِإِثْمٍ  
(فَإِنَّ اللَّهَ غَفُورٌ رَحِيمٌ) 5:3

"This day I have perfected for you, your religion, and have completed my favour on you, and have chosen for you Islam, as religion."

(MA-IDA: 3)

Imam Ali asked permission thrice but he is actually telling the woman save your sons life as if he said the prayer then the son would die.

As Imam Ali said the prayer for the 'dead son' the woman stepped forward and said you did the prayer for the dead on a live person. Imam Ali said check him. As she did and opened the shroud she saw that her son had died in the shroud. She said that I had sold my belief for money please bring him back to life I know you can. He asked why is this? She replied that the one who can raise his hands and can make the live person dead then he can kick and the dead can come to life.

The doctors say that if the heart stops then you die and they have other criteria. No my friends Ali has shown us what is life and what is death. He desired death the son died and he kicked and the person came to life. Imam Ali's intention is death and the kick (or stumble) is life. Why do we lie on the threshold of Najaf this is so that he may stumble on us and we may be cured.

On the day after ashura we have seen the mutilation of the bodies of the martyrs. Their bodies were trampled by horses. There were 7 tents and in one tent Fizza was with Bibi Zainab. She saw some men come from Yazid's army with swords and fire. She said that when I rejected the throne of africa and came to Imam Ali as a slave to serve Bibi Fatima I had never prayed that Zainab come in front of strangers. She prayed that these people stop. Zainab said Ali's daughter is with you do not fear. The army advanced and burnt the tents one by one. The bibi's ran from one tent to the other. They ran from one tent to the other. When the 6<sup>th</sup> tent was burnt then the 7<sup>th</sup> tent had our next Imam Zain Ul Abedeen in it who was ill and in a stupor. All the bibi's stopped and collected in one place. The drunk people of shaam came close to the bibis and hit the bibis on the head with the spear and remove their chador's. Hazrat Abbas's corpse trembled at the river furaat as this was going on. People say ask for prayers when you are crying from your heart. This is as a greiving mother is with you when you are in this state. The bibis went to kufa and sham but their souls were with their chadors. The poet says tie the corpses and take them with you the syedani's died when they left home and their chadors were removed. Habib Ibn Muslim said that one of these bibi's went to the 7<sup>th</sup> tent and picked up the ill Imam and carried him out of the burning tent. She asked the Imam Oh Sajjad Zainab is here, Oh Sajjad your aunt has to give a test please answer. Oh sajjad I am the destitute sister of 18 martyr brothers. No answer. Your aunt has to go without her chador in shaam and kufa. She then said oh Sajjad by your grandmother Fatima open your eyes. As his eyes opened he saw his aunt without chador. He said oh aunt where is your chador. He asked where all the martyrs were and he was informed of each and every one of them and saw his father's head on the tip of a spear. Oh Sajjad you are now the Imam of the time I am asking you

as you are the Imam of the time. Should we die in the tent or go out? Imam Sajjad said oh aunty we should leave the tent. Imam Sajjad tried to stand up 7 times and fell 7 times. He said oh aunt you are the daughter of mushkil kusha Imam Ali help me. She said do not worry Oh Sajjad I will help you. She was unable to stand up with Imam Sajjad then she looked toward Najaf and said oh Baba oh my brother Hussain and she took the Imam out ----.

#### Questions

- 1) Recitation of which sura helps you with financial problems?
- 2) In moulana's opinion who was the person to whom Allah had revealed the entire Quran?
- 3) What does the Quran say we can do by reciting it to mountains and the dead?
- 4) Who does moulana think is an example of a person who can split a mountain?
- 5) Who does moulana think spoke to dead people and brought them back to life?
- 6) What did this person do to bring the people back to life?
- 7) What is the mubahila?
- 8) What happened to Marhab?
- 9) What happened at Khyber?
- 10) What important things did Bibi Zainab do in karbala?